

ML052
Wednesday, October 5, 1966

New York
Group III

[REDACTED]
Must Remain in
Transcription Room

MR. NYLAND: Do we have any new people tonight? And what do you know-- who's the other one? Who's the third one there? Now what do you know about this?

Harvey Greenwald: I've read a little Gurdjieff, a little Ouspensky.

MR. NYLAND: Yah, but you don't know what we're doing.

Harvey: No! That's true.

MR. NYLAND: Who brought you?

Harvey:

_____: A little.

MR. NYLAND: What'd you tell him?

_____: A little

MR. NYLAND: A little what?

_____: No, I live with him, so....

MR. NYLAND: Oh well. It rubs off. You told him it was interesting?

_____: He knows a little about the work.

MR. NYLAND: He know a little bit about it, yah? How much have you read?

Harvey: Just a few hundred pages of All and Everything. *Cops*

MR. NYLAND: Not much good, is it? (laughter) Well, it's a very funny book, isn't it?

Harvey: Yeah, it's funny.

MR. NYLAND: Whose friend are you?

Harvey: Alan Weiss.

MR. NYLAND: ^{Ah.} Is he here tonight?

Harvey: No.

MR. NYLAND: Taking care of the baby?

Harvey: Uh huh.

MR. NYLAND: Are you living in his neighborhood?

Harvey: Kind of. Yeah.

MR. NYLAND: I see. Good. And who was the third one there? Yes. Who?

Nicole Shapiro: Nicole Shapiro.

MR. NYLAND: Whose friend?

Nicole: Mr. and Mrs. Weisenberg.

MR. NYLAND: Oh. Good. And everybody else knows what we are doing?

Carol Glaubach: No, I don't.

MR. NYLAND: You ^{don't} ~~didn't~~? Are you new, too?

Carol: Yes.

MR. NYLAND: Ah. Who brought you?

Carol: Nobody.

MR. NYLAND: How'd you happen to come?

Carol: Well I, I called up Timothy Leary, and he suggested it.

MR. NYLAND: Oh, yes. (laughter) You see, it's interesting that it causes hilarity. It causes hilarity. Of course, Leary made himself that way. You can't help it if people smile. No. It's quite right. No, it's right. I wrote you a note, didn't I?

Carol: Yes.

MR. NYLAND: Fine. I'm glad you're here. Did Leary tell you anything about Gurdjieff?

Carol: No.

MR. NYLAND: Ah. But why did he recommend for you to come here?

Carol: I don't know.

MR. NYLAND: Ah. Have to ask him. What do you expect?

Carol: I hope I have no expectation.

MR. NYLAND: You should have a motivation in coming.

Carol: I don't know. After...

MR. NYLAND: What do we talk about, you think?

Carol: I don't know.

MR. NYLAND: Sure. Maybe we talk about fishes.

Carol: Maybe.

MR. NYLAND: It wouldn't matter, would it?

Carol: Not if you really talk about it, I suppose.

MR. NYLAND: No. It wouldn't matter if it is intelligent. Any kind of a subject, that is discussed intelligently could be of use for anyone.

Carol: I didn't really think about what you were going to talk about before I came.

MR. NYLAND: Just curiosity, like you go to a play and don't know anything about it.

Carol: ^{No} Nothing---not even that. ^{Just--} I just came.

MR. NYLAND: Yah. But, you know, a cat also just comes.

Carol: Maybe ^I know.

MR. NYLAND: Maybe you don't have to. (laughter) But let me explain, you see, because we have gotten away a little bit from, from the original idea underlying the third group, because, all of you know, I think, by this time, that ^I ~~we~~ have three kinds of groups. And that we talk in one group quite definitely about the ideas of Gurdjieff, experiences that one has had, and also when people have certain questions when they have tried to Work in accordance with certain rules, or that what is the meaning of Work on oneself, that then, they experience, perhaps, certain things that, either they cannot explain, or place, and for which it is necessary to have a little bit more guidance or some kind of elucidation.

There is a certain inner group, you might say ---a nucleus of people who have been in this kind of Work for a longer time, and who have a feeling that that is really something they want to commit part of their time and thought and energy in that ^{direction}, in order to see if they actually can reach a certain goal. Whatever that particular purpose is

that they might have, and how they define it, it ~~is~~ probably gradually becomes a little bit more defined as they try to associate with a group of people who are in the same way inclined to find out certain things about themselves.

And then a third group, which is this one, in which one has to have an interest in subjects that are more or less analogous, or at least closely related to that what Gurdjieff means. And I always say it has to be elucidated and projected against something that has to do with Work; although I never want to talk too much about Work, because I don't expect that people who come to Wednesday, that is, the ~~the~~ real Wednesday people, that they are already sufficiently interested to know what Gurdjieff has to say. But they are interested in something, and this interest of course has to pervade anyone who comes to groups of this kind. That is, the realization for themselves that life as we have it and have to live it and we are forced sometimes to live it in a certain way professionally, or sometimes in a personal way as relationships ^{that} ~~what~~ one has to build up that there is something else in ^{man} which, perhaps, is a craving, or at least which to some extent has to be satisfied in order to create for himself more of a balance. And that that cannot reach---be reached so easily when a person is only interested in more or less superficial things of life. And, although most of our time is spent in that direction, because we have to, or sometimes because we don't know any better, there may be something else and, for lack of a better word, I would call it an inner life, or a spiritual life, of something that has to do, primarily to start with, with their feelings. And that in their feelings every once in a while they come up against the difficulty of trying to formulate it or to become clear about such feelings which, in the beginning, although a little vague, ought to be a little bit more defined. So that when they have a chance to understand it more of less intellectually, and not

necessarily in such intelligent or intelligentsia terms that it becomes too cold, that at least it can function, or furnish them with a certain way of living, or a guide which can help them in the activities of ordinary life.

So you must understand that this has to do, of course, with a conduct of a certain way of living, of how does one live, what can one do in ordinary life as we have to live it, and what can we do in order to develop within oneself something that need not all the time be touched or, when it is touched, that it has a resiliency, that it is not so easily swayed to the left or to the right and that it would function, you might say, as ^{as A} a rudder to a ship which is sailing in whichever way the direction the wind will happen to blow it. That of course that kind of a ship might have some engines in it which steer it in the direction if you let it go, but still, as far as life is concerned, there ~~ARE~~ many things are haphazard, and are influenced by outside conditions over which we have no control. So that if you want to put it on that basis also, that it might be possible for man to reach a certain state in which he can more or less control his own behavior, regardless of whatever the influences may be of the outside world, or regardless whatever may be in him--- his own thoughts and his own feelings. It has to be placed in some way or other that one can feel more or less in balance or at least poised enough to know what has to be done under certain conditions. And that for that reason, he is trying to find something that becomes for him a certain solidity on which he can count, and which is independent of anyone else, and surely independent on any kind of condition in which he has to live.

Of course it's a big order, because life is not easy, and one is so easily persuaded that certain things are right and wrong, and that our ideas about what is life and what is good for us, and what is not

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so good for us, probably has to be made subject to a certain form of criticism, or perhaps, an analysis of some kind^{it} is necessary in order to know for oneself what kind of conduct is really becoming to man as he should be, or perhaps as he thinks he is and that one starts to doubt many things that one has considered truth for oneself, that perhaps it may not be so.

So that you might say is the basis on which we want to try to develop certain ideas that may be in anyone's mind regarding this general set-up of a certain kind of world which is a little deeper than the ordinary world that we know and we have dealings with in daily life. It is not^a church, so it is not a separation of something that one goes to on a Sunday or a Sabbath. But it is something that has to be able to be applied in life itself, otherwise it has no particular value. And that any time^{that} you might think that these ideas would have to lead a person away from life, or that he has to seclude himself, or that he has to follow certain things at the expense of other things which are also necessary in life, that then he's on the wrong road, because unless he can stay in life, the way he has to fulfill different functions and^{his} responsibilities--if that is not continued, then this kind of Work is not useful to him. Of course in that sense we limit a great deal of the interest that people might have. And there is another way by which many people will be automatically eliminated, is simply because that what one has to do is against the grain of one's natural way of living, and that there is a certain price that one has to pay for it, sometimes expressed in a form of sacrifices, and sometimes in the form of giving up wonderful ideas you have about yourself which, after a little while, prove to be either nonsensical or at least not have enough value, and are maybe much too empty to attach anything to, and which cannot be continually of any particular kind of value.

So there has to be a questioning attitude, something that one will not immediately accept everything the way it looks, and that maybe an interpretation of that what one experiences may not always be the truth. You have to be open. If you are not open and you're ~~not~~ unprejudiced; that is you are open to the extent that you want to find out if there is anything in existence that you can use, it has to be definitely on the basis of utilitarianism, that is, that you have to use whatever you might hear, And if it is not useful to you you have to find why---either you don't understand it, or you don't apply it right or it might lead to certain conditions that are not desirable for you, and it might require a time to give up certain things which are quite near and dear to you, and that you are not willing even to make that kind of a sacrifice.

So now what kind of questions are there from the people who have been here before? What will we talk about?

No, you. No. Yah.

_____ : Oh I have one question, Mr. Nyland. I have read several books and I have attended several of the Wednesday night meetings. In the book that I have read it has said that ~~the~~ more or less the reading and the knowledge that is gained, unless you do it with, say, the Work and the guidance of a teacher, it becomes useless. In other words, it's not a harmonious--it should be in parallel. Now, as I keep gaining the knowledge, I find that the more I keep reading and the more I keep gaining where I don't have, you know, the Work or the guidance, you know to do the Work, it--well it's, it don't have the meaning. In other words, I don't have answers that I'm looking for.

← MR. NYLAND: Yes, that's right. Because otherwise it is only an accumulation of data in your mind and it stays there. It perhaps is

filled already with a lot of other things. There is no room to allow some of the new elements to come in, and that what stays there has been put there originally, perhaps it is *of* not much use. And that the only way by which one can clarify it, or clear one's mind, is the usage of such ideas in a certain way, so that either one applies it or puts ~~into~~ practice and with that gains an experience, so that then the mind becomes free of receiving more data. It's quite right. And I think the whole idea, of course, of Work on oneself means that one first has to know what to do, and then do it. And if one does it, there ought to be some kind of results, or at least it ought to help one to have a more of a clarification of whatever the mind may want to do, that it could start to concentrate on the wish to Work, to utilize it for the purpose. And that one has to decide first: what is the purpose that one has in mind.

You see the motivations of why I want to read is of course that I enjoy it, or rather that it intrigues me and that I would like to understand whatever someone, who maybe has a name, or at least in whom I believe as an authority, that he, spending his time on writing a book, ~~he~~ probably has something to say and I want to find out: has he anything to say to me? So when I start to read, I do it for the enjoyment in the first place, and as I said out of curiosity to see what so and so is talking about this and that. I particularly, when the title of Gurdjieff's book is ALL AND EVERYTHING, one starts to wonder a little bit what is in it. And maybe one doesn't discover oneself in it, ^{so} that ALL AND EVERYTHING is not all-inclusive. One makes oneself become part of the book by taking that what the book might indicate, and I would almost say that in ALL AND EVERYTHING, at least the first series, there is very little to indicate what one should do about it. And in that sense then, one becomes dependent on someone who has been so called--to use the terminology--been in the

Work for some time, that then one can get a little bit of an indication ~~of~~ some guidance of what to do.

So you have to be quite clear of what you want. That is, if it is only a question of curiosity and satisfying that and put it in your brain, you realize yourself that that is not what you want. You want to be able to use it ~~in~~ some way or other, and find out what is the value. How does one use it? You see, this depends now on the condition in which one is, and what one expects from it. So, in the first place, one has to find out what is one, really what is the particular kind of type of personality, what is that has been put into me, in education or in experiences that I have to do, dexterities that I have learned professionally, whatever I am as a human being, what is there in general of human beings that exists, and what is there in myself that exists?

So, in order to clarify that, we simply assume -- and ~~it~~ is a perfectly good assumption -- that a man is made up of three different sections which we call centers. It is not a very good word for it, because the body as a whole is not really a center when in that center there are other two centers like the feeling center and an intellectual center. But as far as distinguishing certain forms of behavior is concerned, or activities, I think it is quite all right to call it a center in order to see that there are quite definitely activities which are purely physical and belong to the movements, or certain forms of behavior of the physical body. And besides that there are certain experiences that one would classify as a feeling, which perhaps are not further definable than simply giving it a name, and a correspondence of that what I say when I experience a feeling of jealousy, or of hate, or of anger, or of love or things of that kind, that immediately I know that whenever I feel, that I will express it in some form, and that my body ~~of~~ then

used for that kind of an expression. As far as the intellect is concerned, it is probably ^{is} more of a center than any one---any other thing because we consider the intellect now of that what is in the head of someone, and in general we say mental functions or brain--whatever it is that I consider thought processes. And the thought process again can be classified into a variety of different kinds and I know that I can make distinctions between formulatory, receiving data and memory, anticipation, pondering, you know, considering, things of that kind, which are ^{all} mental processes, which sometimes are related to each other, and sometimes can proceed quite independently of each other.

So if a man is made up of these three different parts, then the question is: am I satisfied with the development of such three parts? You see, I have to be clear about that, because I know that there is a limit to the growth of a man, the same way as there is a limit to his physical body. I would assume that there is a limit also to the development of his feeling center, and to the development of his intellectual center. And the assumption now is, from the standpoint of Gurajien, that that what man is as a body has reached its full-grownness and that no one will grow anymore after he has reached the age of, let's say, 18 or 20--at least that there is no particular way of how he can add to the height of his own body. And that all the different functions which are necessary for the body in order to maintain it--muscles, different organs, and so forth--have reached their maturity. And after that, simply it is a question of maintaining it in the way it is, and using it for a certain way of living. As far as feelings are concerned, I think every once in a while I can have a notion that there ought to be more to the feelings than what I have. And although I distinguish what what is my feeling, I reach very soon the end of a feeling. For instance, if I say religious-

ness as a feeling, I can say that in that everything of myself should be contained wishing for a contact with such a form that I consider higher than I am, or a spiritual possibility of development. And I know that I still get stuck on using the word and then I end up usually by being in awe and not knowing exactly what to do. And I have a suspicion that it ought to be possible to develop my feeling--so-called, my feeling center--a little bit more than it is developed at the present time. It's a question of one's experience. Sometimes one says, "Oh, I feel as much as I wish to feel and I don't have to add any more to it." Well, maybe it is true, maybe it isn't.

If I start to try to define for myself, do I really know what a feeling is, do I really know what the differences of feelings are, and where do emotions start and feelings leave off, and what are ordinary feelings, and what are feelings of a higher kind, or a feeling that goes deeper? What is, I said, religious feeling? What is a feeling that is produced by art or my desire for creating certain things in the form of art, of that what belongs to my feeling center as it is now functioning? And is it possible--sometimes I do make a distinction between a feeling which is a little superficial and say, I feel it in my chest and I know by, let's say, physiological readings, that there is a solar plexus which functions in that sense. But when I want to express something that is deeper I say I feel it in my heart. So there is a difference, then, if there is a certain quantity in a solar plexus, why isn't it all in my heart?

Now that, of course, one can talk about it much longer because this whole distribution of feelings, that is, is it actually centered in one particular place, or are there also, what you might call, feeling nodes distributed over the body, and to some extent I have to assume that that is so because the body seems immediately to take on certain conditions, states, dependent on the kind of feeling I have.

That sometimes I say I feel it in my bones. I don't mean by that that it is centrally located in my solar plexus only, but that somehow or other my body seems to take part of it.

Now, as far as the mind is concerned, I also know that I get stuck because ~~that~~^{what} I would call originality. How much is there of that kind of intellectual ability in one's brain? And if I start to think about that and ~~and~~^I consider what I do with my mind, and how I receive at the present time certain impressions, which of course I get by means of the sense organs, that then the mind is starting to function in a certain way. And that I accumulate many data in the mind which at times come to the foreground and that perhaps by association, again, make certain other processes function. And then, if I try to become original for myself, in having my mind determine that what belongs to me, that I will have a very hard time in finding any particular original thought. And that many of the thoughts or anything that I now consider the functions of my brain, has^{ed} become dependent on many things that I have either received before and has been lodged in my memory, and they came from ~~someone~~ else and not from me. I think it is quite true that the mind is perfectly all right for functioning and walking on Earth, and evading traffic and so forth, and taking care of oneself, but that ~~when~~ it comes to originality, that is so seldom that really a person is original we call him a genius. And if it was really commonplace we would not separate a man who was so extraordinary from the ordinary affairs that ordinary people can do and ordinary people can think about.

All this I think has to do with a consideration of oneself and perhaps an admission that something is still a little bit incomplete, and that perhaps there is a possibility of developing. Now if that might be ~~an~~^{The} aim and the motivation, then I want to know how I can reach that possibility of further development if I am stuck ~~at~~ a certain place. As far as the explanation of Gurdjieff is concerned, man

is considered by himself as a human body, which of course, not being dead as yet, has not reached the full development of its own octave. If the development of man, or the development of ordinary physical as well as psychological phenomena can be explained on the basis of a growing in arrangement, or in a certain direction of an octave, that then man is represented physically as a DO-RE-MI-FA-SOL-LA-SI. And that the SI, going over into the DO, would mean the death of his body. I mean it is a very obvious and quite logical and acceptable kind of a form, or an idea, or even a symbol of representing man as he is. On the same kind of a basis, that what he is feelingly is only developed as far as the DO-RE-MI is concerned of an octave which could be completed if man knew how. And that what we call the brain is struck as a DO note without a further development in any sense of an intellectual body. That is, if man could actually be made up of a totality of three bodies, there would be a possibility for him to become much more harmonious, since each body would represent for him certain functions which would be not equal, as far as function is concerned, but equal as far as value is concerned. And that, the assumption, and gradually it can be proven by one's own experience, that man is only half developed as far as his emotions, his feelings, are concerned, and that his intellect is really very, very little developed, sufficient to get along on Earth.

So that if there is the possibility of dividing of what man is now, that it is called an unconscious state, that for him it might be possible to conceive of and at least have an idea that perhaps there is a possibility of a conscious state. And although I cannot define it, really, every once in a while I have a certain experience which belongs to a more conscious way of living, and I can say it happens to me accidentally, but, nevertheless, when it is possible to experience it, I become intrigued with the idea that perhaps there is some way

by which I could reach a conscious state.

Now again, if one wants to consider it philosophically, or in accordance with different kinds of wisdoms which have existed in all ages, and of which we have here and there certain fragments left, if one starts to consider that, one must, then come to a conclusion that the possibilities of man are, in the first place, an actual state of sleep, which he knows physically, and an actual state of what he calls being awake. And that there is still potentially for him a condition which he would call self-consciousness, and also above that a state which is called cosmic consciousness. One has to be quite clear that these are possibilities of man of which at the present time he only can live in two, has an idea of the possibility and, he hopes, the potentiality of living in the conscious state, and that would be represented by self-consciousness and cosmic consciousness.

Now it's not necessary to define them, but there is a certain division between this unconscious and the conscious state, and the state of self-consciousness is called a state in which I am awake. And then the state which I now call, on Earth, and which is with my eyes open after I've slept physically, is called a waking-sleeping state. The reason for that is, that sometimes one has an experience which is quite outstanding, which is definitely different from the way one is usually, and I call it, when I experience it and recall it, a certain moment which I never will forget. And it is such moments which give an indication to the possibility that man could have an existence which is not primarily dependent on the condition in which he lives on Earth. Now of course there are many other reasons why that is logical and whenever one is interested in extra-sensory perceptions, or whatever there is known about clairvoyance, or about reincarnation or recurrence, or that what may be in existence at some times of being touched by some people, media, or at least certain existences outside of this world of which we don't know

very much, that perhaps might belong to a certain realm of existence which is not visible with one's eyes but one could become aware of, if one had an instrument ~~that~~ would actually record it.

The purpose now of Work is to try, for a man, to develop, and it is called then, the possible evolution of man. And that ~~the~~ ultimate aim for that possible evolution would be, in the first place, to reach a state of self-consciousness and, in the second place, cosmic consciousness. And if one wants to introduce now a religious concept, that that would really give a certain task to man, when he finds himself on Earth, to fulfill ^{the} obligations which he has, simply because he was born here, and hoping then, that in that particular kind of a process, he might discover certain means by which he could then, let's say, defy death and perhaps could continue to live in the hereafter--sometimes indicated as heaven--but in any event, of something that gives to some extent freedom from this Earth, and what every once in a while is called the bondage of Earth.

Now again, one has to be quite clear about those facts. Either I realize that I'm bound, or I think that I'm perfectly all right in the way I am. When I think I'm all right, and I'm a little smug about it, I will not move a finger to ~~change~~ ^{change} it. But when there is something in me that is a little dissatisfied and perhaps not only curious, but suspicious, and that perhaps that what I'm seeing is not everything there is to it, and that it satisfies me more ~~to~~ to believe that there is a possibility for further growth, then of course I become interested in seeing how I can get from one state to the other. And the question of ^{the} defining of a certain consciousness, which I call unconscious now--ordinary consciousness in life, which is in the unconscious area, the subconsciousness, which sometimes may be a state of sleep--and then compared with that, a state of consciousness which every once in a while I may experience because of, as I said, moments I don't

forget, and cosmic consciousness which, of course, is quite a different kind of thing. That is, the place of man in the totality of the universe and the further understanding of what is meant by infinity. And, realizing that what man is now in his finiteness, then the search would become one of trying to find out what is the possibility for a finite man really to become infinity as such. Or in general, again religiously expressed, that there may be a God or an Endlessness which, in its term means endless, of not having an end, and therefore in existence, not having even a form or not be subject to any form of dimensions, either in time or in space.

Now when one becomes clear about these kinds of aims, that is what is the possible evolution for man, what do I expect a man that he ought to be able to become if he knows how to Work, that then gradually in his life he will look at the possibilities which are conducive, or the conditions which are right for that kind of an aim that can be achieved; and gradually he will also eliminate the things that he knows are quite definitely temporal and belong only to this Earth, and which can not be of much value to him, and perhaps, without any doubt really, and not so much perhaps, he cannot take with him.

So it is a question then of loosening up the bondage if one can, and reaching a certain amount of freedom, and particularly freedom of oneself as one is as man on Earth. And by that now, we mean that a man in his ordinary behavior form is bound by his habits, bound by his tendencies, bound by ^{THAT} what he is, as cliché or so-called thought processes, thinks, and that what he is by associations, and that what he, even if he tried to become free, ^{FORM} cannot become free from because he is preordained to behave in that way. And we call it simply mechanical or automatic. That is, there are many things that man thinks or feels or even does that he does because he is forced to do it, and that

in a general way then the definition of man becomes that he is nothing else but a reacting creature or a reacting agent. And that ^{what} he receives, which is of course an activity on him in the form of an impression, as I said, because of sense organs with which he lives, that that is digested in him almost immediately into a reactive agent which goes out from him and has become apparent---will become apparent to the outside world as a form of his behavior.

Now if that is in a general way the state in which man is and he realizes that he is, by being bound, on Earth, that really the purpose of life might be: how can I become free on Earth,^S that if you might say, I would be able to leave at any time that I wished, then I need some kind of a vehicle to leave with. And that the purpose of Work would be to try to develop within man the completion of that what is his emotional body, and surely that he would have an intellectual body which could function in the real sense of the word, as intellect; that is, sometimes it's called Soul body. And that a person, in his life as he is, is not born with a Soul, but that he has to Work for it. I think these kind of ideas and concepts have to be quite clear that one knows what one is really talking about, and that then the aim can be defined of what I . So in a very general way I wish that kind of development and I call it to become more harmonious, because it means that the three centers of myself would grow out into units which, on their own part, could function independently of each other, and perhaps at a certain time could even unite together in order to make a unit, which unit then, by the virtue of its own existence, would belong to a higher level of being.

Now the idea, of course, with that is, that if I wish to become free from Earth, I would have to become free from subjectivity. That is, my personality is nothing else but subjective, I have to introduce

something that, for me at the present time, seems more likely to be objective. And again, when I try to define what is objectivity I have a very difficult time to define it with my finite senses. And that at most, the way I can define it, is simply say it is everything that is non-subjective. Now it is a bad definition. At the same time, I also know what I call subjectivity is made up of my three centers, and particularly either that what is physically active or what is emotionally or feelingly active, or what is intellectually active in accordance with whatever my mind is at the present time. And that freedom would mean freedom ^{from} ~~from~~ all of that. That would mean freedom from all my subjectivity. And question is: what else would remain in existence? What stays, if I could imagine, that all my sense organs---the five of them--would be eliminated? My body would be there. And what would still function? Because, what do I know about ^{my} physiology? Of what is the blood circulation? What is the breathing for? What are the tensions of the muscles for? What is my nervous system? And all of that, when I say I will now try to eliminate that kind of food as represented by what we call impressions, then what is left--myself as a body, even if I would call it a body, it probably would be nothing else but a lump of flesh. And even at that, my brain would not function, because it would not receive any food. It does receive food now in the form of such impressions like my sight organs, my hearing, even touch, even certain conditions, like taste might affect something in my brain, and give it food, energy, which again is used for the maintenance and the functionings of my body. If I try to eliminate it, you see, there is nothing left of me. And therefore, that what I am remains constantly subjective, and the introduction of something now that could function objectively is extremely difficult.

At the same time, I have a thought^T that it ought to be possible. And whenever my mind happens to think about such a possibility, which is

an impossibility for me at the present, I will try to make something or create something that will answer to those kind of rules, and then be--and I build it now--to function in such a way that it could become objective. Of course I have to use my brain for that, because I cannot talk to my feelings. Although sometimes intuition can help me in a certain sense, that I know that by intuition certain things exist, I cannot face it and I cannot even say I wish to have that kind of feeling. I can be touched off in that direction by having some kind of ^{an} experience which produces that feeling. At the same time, I'm not much in control over my feelings. I think I'm in control more or less about my mind and what it does, and still I know I cannot stop any thoughts. I cannot, even with the best intentions in the world, because if I say I don't want to think, I have a thought that I don't want to think. So it's utterly absurd even to consider it. But it may be possible that something in the mind still could start to function independently from all the other activities that take place. And this is, you might say, a saving grace. That gradually I might start to believe that, when I can think about the possibility of something which does not exist now, exactly as in the form of creation, I will conceive of something, to make it, which is not as yet in any particular kind of a form, that then I could also conceive of the idea that my mind, in certain parts, might start to function objectively.

Now in order to define that kind of a functioning, that sometimes we call an objective faculty in the mind, it has to be a mental function, and purely intellectual. And it has to stay within the intellect; and it should not be interfered with, with any ^{kind of} other activity of my body. This would be objectivity by definition. That is, it can be mental, but it cannot be mental the way I am now functioning because, whenever I think, it is usually translated into an activity

that I have to do something, because I thought it. And that my thinking process and also that what I feel is sometimes very closely related. It does not mean that it says the same thing, but at least it is dependent on each other. And if I look at myself as being made up of the three centers, it is really the totality of myself in which all the three centers take over each other's washing, as it were, that I cannot think straight because my feelings start to mingle with it. And that immediately when I have a feeling, that my body starts to express it in some way or other. And it is really a chaotic condition, in this unconscious state of myself, when I want to consider the independence of each center, and there is absolutely no reason to think it's independent, because every time I experience something all three centers in some way or other are connected with each other and make that kind of an appearance, that kind of behavior form, really a result of the three centers, whereas it should only be the result of one--a body, or of a feeling or of a mind.

So another reason why one would become interested in this possibility is: I cannot do anything in the development of any one of my centers: that is, physically to reach freedom, emotionally to have real feelings which can stand and could gradually be called an emotional feeling engaging my heart, and that as far as thought process is concerned, that I have no originality and that I'm dependent entirely on associative processes. So when I want to consider what can my personality do, I also have to consider that at the present time that what I am in ordinary life is constantly mixed, and there is no purity in any one of the three centers. We try to get around it sometimes by simply say, yes, each center has a sub-center. And it becomes then differently colored, and I call it an intellectual sub-center of my physical center, an emotional sub-center, and then I say an instinctive-instinctive center and so forth. All that is kind of playing with words. Sometimes I can define of course certain activities in a

certain sense and say that comes from that kind of a sub-center of myself. I know that, for instance, habits of the body very often can be called an intellectual activity of my physical center without my head taking any particular ^{part} ~~part~~ in it. I also know that there are so-called sub-centers of my intellect, particularly those where the feeling is immediately apparent whenever I think of something. And many things of that kind, but it makes ~~it much more~~ confused, because instead of three I have now nine. And then the relationships between them is much vaguer even because I cannot sharply define even what is a sub-center, let alone what is a center by itself.

The idea of objectivity would mean that I would try to get my centers arranged in such a way that they could function independently of each other. And that an intellectual state of a brain should be only intellectual, that the feeling should only be either feeling or emotional and that the physical body should be sufficient unto itself. Now in order to reach this--this I call a possible definition of objectivity--I try to introduce now something that I say, it is Work on myself. I want to have an idea in my mind that I want to record something purely for the sake of recording. And I want to have it there as a fact which, for me, would when it is objective, would be much ~~more~~ closer to an absolute truth. That is, I would not be and remain dependent on a personal interpretation which might color it. That is, whenever I have a thought and a feeling comes in or the activity is a logical result of it, it is not pure intellectual recording of a fact, but it becomes quite, almost I would say, camouflaged and sometimes quite covered. (SIDE TWO ON CASSETTE).

So objectivity now, if I define it correctly, is to try to find some section in my brain which could start to function in an objective sense. Now what will be, if it has to be objective, what will be the object? Because it is a process. If I say it has to function

objectively, there has to be, that way--and we call it observer--and there has to be an object that can be observed. And that if there is a recording of that object in my brain, I would have a fact of the existence of the object. And this time, when I want it to be purely intellectual--that is, simply functioning in accordance with only mental matter--that then it should not be defined in any particular way than only the fact of existing, and it should not be influenced by any kind of a feeling I have about it. With other words, whenever I now try to record in that sense, I try to find certain facts about which I need not have any feeling, and I will not like or dislike it, or judge it. I will not define it and give it a term, or a word which has associations, and which bring up all kind of other feelings, out of the past most likely. I don't have to place it. But all I wish is to record the fact of that what I call an existence. To what extent it exists, I simply put it in the terminology of myself: I consider that what I consider matter, of existence. Now philosophically it may not be so, and if I start to think about it and consider it, then of course I say, yes, it's made up of a lot of molecules, there is much more space between them than the molecules are worth, and therefore it is not really existence and so forth. And sometimes one says, yes, that what I observe and even with my ordinary eyes is not reality and the real reality is something else, and so forth. Let's forget about it. For practical purposes, it's quite all right to say my body exists because I happen to walk around, I happen to breathe. I happen to eat. I happen to function, and I call it--this my physical body--and I call it, for purposes of practicality, an existence for myself.

Now I want to have that existence recorded in my brain. And I'm interested in the recording of such facts. I start now by using my brain--that part of it--as an observer, observing now what the body is doing. I start with that, simply considering the body as

the object because, although I would like to become interested in knowing what the rest of myself is doing--that is, whatever is taking place in my feeling center, as a feeling, or an emotion, as in my heart, and what really is my mental functioning--it ^{is} ~~would be~~ extremely difficult, when I set out, to define the necessity for being objective, that I should not have any feeling about it and I should not give it a name. Now it is possible that, in my mind, I can record the existence of my body without having any particular desire to like it or dislike it. And perhaps there may be certain manifestations of my body in which I say it was nice, and it is lovely and so forth, but there are also many times ordinary occurrences, as my body's behavior, for which I have no particular name than only, yes, it walks. In order to simplify it a little bit I say 'it', because I would like to have an objective viewpoint regarding myself, and when I say 'it', it does not have any particular connotation like 'I' has.

Now as against that, I have to have a concept of what is an observer. And an observer must be that kind of instrument through which I get a recording and that then is recorded, in some form or other, like a recording is taking place whenever I see anything, a certain concept that takes place in my brain and the realization of me, as body, existing. This I call the beginning of an "I". Again, it is a term. It does not mean that I know what it means, but I indicate by that that something in me could become functioning, and correctly, in recording that what exists and the acceptance of that what exists the way it is, without any wish to change it. My body is sufficient to become an object of that kind, hoping of course that later on I could change the object and that I could remain or, in any event, try to become objective to emotional states, or emotional conditions as expressed in rates of vibrations, or in certain functions of the brain that I call thought processes. But for the time being, since I say it is a little difficult, I have to be satisfied by the observation of myself

as a body and I hope then that, by means of that, when I try to apply it many, many times, that I will acquire a certain dexterity so that I know what it is to become observant when I say "I" observes "it", that I know what is meant; and that I know this by experience, not as simply something that is in my brain and I define, in a certain way, of something to be hoped for-- but it actually has taken place. It means simply that when I have this kind of an idea of trying to erect, Gurdjieff calls it a telescope, that there is an observer on one end of the telescope and at the other end of course there is the object, that that kind of functioning in me produces a certain state, in which I then am free from certain bondage as represented by my feeling, or by my mind, and I call it more objective, although in the beginning I have to use material that is subjective, that gradually I hope, that by enough practice I will reach a certain degree of objectivity, even if it is not as yet hundred per cent.

These are the difficulties of course that are involved because this kind of an attempt that I make is quite unnatural to me, because everything that I live with at the present time I have to call subjective. And there's nothing of me that I know of that is objective in that sense of the word. So that what I now would like to call the beginning of "I" has to be created first by some form of a thought and some wish on my own part, that I try to make a concept which I can then treat as if it exists. Although it doesn't ^{exist} in the beginning, I know that if I continue to believe that it does "as if", gradually there is a possibility that it starts to exist. This of course you might say is an old trick, but at least there is a possibility of developing something that starts to function when I consider that what has to be done, that that could yield a certain amount of information which I am after. And that, because of these accumulation of such data, that then it will be fairly easy not only to assume the existence

of 'I' but also to know that 'I' is connected with it, and it must then become in existence, because I have facts for it.

So I start. Work is now, I become or try to become aware. Aware means that I have my mind, in a certain section, functioning in an objective sense, and that that part of the mind records the existence of my body. And, in order to make it sometimes a little easier, I try to separate the different functions of manifestations of my physical body, that is, the state in which my body is at certain times into different groupings. And I call them simply movements of a certain kind, or a facial expression, or a tone of voice, or a gesture, or a posture---these being certain manifestations of the physical body that everybody else can see. And in addition of course I can, and I would, become aware of the state of my breathing. I could become aware of the state of tensions of muscles. Sometimes I can be aware of the blood circulation, sometimes of a nervous system functioning. But these are the things that belong a little bit more to an inner condition of myself and I'm the only one who can judge about it. And people on the outside don't. For the time being, I take just the obvious things. That is, a movement, a walking, in which I need not become involved, that is, in which I really have no particular judgment than only the fact that I walk. I don't even want to say, I walk from one place to another, because, you see, when I define the destination, immediately I start to define it in a different way, and it is a subjective definition. I want to remain as objective as I can and I simply take that objectivity of the fact of it - that is my body - walking from one place to another, aimlessly you might say, but nevertheless being active. So that the first rules, you might say, of trying to become a little bit more objective, is that I start to record in myself the fact of that what is behavior forms of my body. And I select the things that are not involved, in which

my mind or my feeling need not play a part.

Now, in order to understand that and to define it further, this particular requirement of observation, as we call it, has to have with it an impartiality. Impartiality means I exclude feeling. I will not allow any particular like or dislike, because that is a subjective form of my functioning and I want this particular recording to be objective. And I also would like to have the recording take place at the time when it takes place and record it at that time. With other words, instantaneously. ~~That~~ ^{It} is the idea, of course, of a moment, and sometimes we call it simultaneity. It is a requirement in order to get a pure functioning of the brain, so that the brain, in that kind of a recording, is not in any way an anticipation or a memory. Because I know that whenever I think of the future and whenever I think of the past and recall it, I am subjectively engaged. And it is only when I understand a moment of existence, which you might say, is without the dimension in time--because everything that belongs to the future or that what belongs to the past is like a line of time existing and through which I go and experience--that that what could become a moment of my existence, if it is recorded, would be free from association. You see I'm trying to define how a mind should be when it is pure. And as soon as the associations are gone, any form of justification or rationalization, any process of that kind which I know mentally that I do, is eliminated. So, the requirement of ^{sub}simultaneity, this instantaneous recognition of that what exists, at the moment when I it exists and happens, is also very necessary but it is extremely difficult to come by, because I'm not adjusted to that. My mind is not able, in the beginning, to function like that. It can function more or less, that is impartially, by the introduction of something that I say, I do not wish to be identified.

When the non-identification process starts as a concept in one's mind, I know that I am in my life, constantly identified with

with everything that I do, or think, or feel. And that everything that I receive from the outside world in any form of food, and the three forms of food of course are obvious as ordinary solid and liquid food, as air in breathing, as impressions as a third form of food -- all of that will make me identified with it, and digesting it, I remain identified with every result of any kind of food ^{that} I take in. So when I now talk about feeding that what is my objective 'I', or that what is the objective part, I have to have some form of food, ^{AND THAT IS WHY I TRY TO ELIMINATE EVERYTHING THAT I KNOW ALREADY IS} which is not subjective, and that therefore, if I could receive impressions without identifying with them, I would have solved the problem that there is a form of energy which can reach me, for which I don't have to have the identification, and nevertheless could remain in existence as a form of energy useful for me to feed this 'I'.

Well, how to become impartial? You see, one starts, of course, with an enhanced form of alertness; that is, one becomes much more alert to what one is, one notices more things of oneself, and one wants to accumulate these particular kind of data, even if they are subjective, they belong to a possibility of an enlargement of one's own world even on Earth. In that way, I would say, I express my aliveness, because when I am alive I know that I will notice more things. That what I notice, I receive as an impression, and immediately I will take that impression and compare it with what I have already within me--either the impression which reaches me by means of a form of knowledge, and that what I get as knowledge through a channel of intuition. It doesn't matter--it reaches me--and I have it as so-called facts, but they remain personal facts, subjective facts, about myself, my interest about myself, the thought process about myself. I try to understand what I am, what I do, what I have done, the reasons for it, and all of that. I say, it is an increased alertness; I notice more things. But you see, it is still partial. That is, I still am identified with it. It belongs to my life the way I have always lived it.

The difficulty of Work on oneself is at ^{the point - at a} certain point, that this alertness has to change over into an awareness. That is really the crux of the matter, because at that point I can say I go over into a state of consciousness, if this awareness is impartial. I must understand that, because it means there's a step-wise change. It is not a gradual one and it is not, in the true sense of the word, an evolutionary one where it would slide into it. It does require, on my part, something very special, in which I want to have an impression of myself, at that time conscious as compared to an ordinary expression which belongs to the world of my ordinary alertness or noticing. Sometimes we'll talk more about it, but it is the requirement of something to go over from one level to another, and that means the changing over of that what is now an alert and a noticing or an aliveness, in some form subjective, going over into an aliveness of a different form which is objective. And I call that an awareness. That awareness takes place at a moment. When the moment is gone, the awareness is gone and usually is usurped by that what is my mental functioning, or even, whatever my feelings may be. And the difficulty is to try to maintain this particular moment ---not even a second, but perhaps even less. And it may sometimes be a flash in which I have that kind of an insight, or recognition of myself existing, that then that alertness should be continued. If the efforts can continue, that what is an alertness will become a state of awakening. And through the awareness, becomes an awakening. Awakening means a continuation of alertness. That what I become aware of, without any definition or liking, becomes for me objective. And to continue this, as a result of an effort of wishing ~~to~~ ^{to} so-called Work on myself, I continue my awareness as a line, and it becomes then a state in which I am awake.

It will be difficult to understand it and it doesn't matter very much, as long as you know the concept of what we are after. Because, you see, when I now start, so-called, to Work on myself, and I become aware of that what is my body doing, of course I cannot keep it; it is

unnatural to me. And it is something that, at times quite definitely, goes against the grain, but immediately that what I see, I will judge. I cannot help that. Not only that I will judge it, it will change because I will be so intent of trying to remain alert, and aware and awake, that that what is the object, will have to slow down sometimes in the movements in order to give more energy to the possibility of fulfilling my wish to become aware. But whatever it may be, there will be moments of a recognition of that existing in the particular way it then exists, and there is a possibility of accepting it the way it is.

Now the practice; that is, to use now what is knowledge and what is already idea as far as Work is concerned, that I try to define how can I become conscious. That I now--the requirement is, for me, to put it to use, and that I use it by establishing a relationship between the part of the brain that ought to be objective and the behavior form of my body. This engages now, at that time, let's say, two-thirds of myself--two thirds of my personality. And when it is simply an idea ^{I have} in my mind, with a little wish that is attached to it, then when that wish runs out and there is no further feeding of that wish, of course it stops in just that moment of the recognition of my existence. And then, it does not continue. The continuation of this kind of a process, of a relation between my mind in that form, with my body, has to be supplied by my feeling center. And therefore, whenever I want any particular points of awareness to continue and become a state of being awake, I have to remain interested and desirous, and wishing, and sometimes I say with all my heart, to continue to make the effort. And that then, as a result, that what I am at the moment when I wish to wake up, everything of me become engaged in that particular pursuit. My mind is engaged, my feeling center is engaged in pushing it. My body is engaged in being observed by my mind. And this form of unity, as a result of an effort I wish to make, is something that will produce in me an experience of a certain kind which I was not familiar with before, and as a result of that experience, I will reach understanding. This is linked up with the possibility of a change

of something that is like a unit, or an entity in me, which necessarily ^{deposit} must lead to certain ~~deposits~~ in myself. And this time it is not a ~~deposit~~ in one center only as knowledge, but it is a deposit, that is an understanding, which is a function of the totality of my being.

You see, in that way, one Works. I ^{make} ~~take~~ movements and I become, if I can, impartial to it. I observe it. I try not to be identified with it. I try to record it at the time when I know it happens, that it is recorded at that time, and that is an impression. And I call that then a conscious impression. It is simply a description of an impression which is taking place when I am in a conscious state. The definition again is that that is self-consciousness. It is a state of consciousness in which I become aware of myself. And although we can define self in many different ways, the usual way now would be, myself as I am. And that what becomes aware, I call "I", because that is then, for me, the ultra of objectivity, this time functioning in such a way that it records that what exists. And whenever, as a result of the effort, and again as a result of my sincere wish to Work, that what is now recorded is considered an impression for myself which feeds 'I'.

So here is the whole purpose. I try to define what I am. I find out that ^{in what} I am there may be a possibility of further growth. For that I need something, as it were, as if I could pull myself up with my own bootstraps. And I place this as a little 'I' outside of myself as if it exists and could become objective in so-called looking, or observing me as I am. And that whenever there is in me this wish, to wish to be objective and to wish to make an effort, I call that Work, because it is a ^{definitely} ~~difficulty~~ against my ordinary existence which is not interested in the further development of myself along these lines. Because that what I am natural is the law of Mother Nature, and Mother Nature does not extend into self-consciousness. That what governs the realm of self-consciousness and cosmic consciousness is called Great Nature. It is not motherly anymore. It is the totality of nature as it should exist. It is really the realm of 'I'. It is really the realm of the extension of infinity into a finite form above Earth. And

This is really the aim: that one could become free from that what is bondage of Earth by developing something that could exist at a distance away from Earth, and you might say, then being independent, although, for a little while it may remain in contact with it, as if there still exists an umbilical cord between the two. That that what starts to grow as 'I' remains connected with that what is 'it', because 'I' has to be fed, and 'I' is not something that can exist by itself outside of me. I simply use that as a certain terminology in order to make it a little clearer. But in reality, I know it must take place within me, because I have no, no particular management, as far as my atmosphere is concerned, or even outside my atmosphere. And I do not know as yet enough how to contact forces outside of me which are, you might say, foreign to me as my Mother Nature will indicate.

So you see here is, you might say, in a nutshell, or perhaps with a little bit of perspective, what is really meant when one says Work on oneself, Partkdolg duty, Gurdjieff calls it. It is that what is needed for ^aman as ^aa duty, as an obligation to fulfill his responsibility on Earth by first, you might say, paying Mother Nature for whatever is necessary to be paid: the resultant of that what is one's body and when one lives ^{one} ~~and~~ has certain organs to perform certain things with, whatever it may be that I am as a human being. And that besides that, there is a possibility of a development of certain things, I simply bunch them together as inner life, or the desirability of that what is really within me--sometimes I call it essence, sometimes essential essence, sometimes, in the terminology of Gurdjieff, Magnetic Center, of that what is really the aliveness in me, and for which, if I wish to become a man, I become responsible for the maintenance of it. What happens to it, and what happens when I die, what was it before I was born, where it came from, where it is, if I understand concepts like that, which of course have to do with an omnipresence and so forth, things without form, things without things, as it were, things without any dimension, nevertheless existing things, and things not bound by any kind of a form. I say sometimes a concept--even a concept is a little bit bound, of that what is without

any existing and that what exists without existing. You see, all of these things, of course, they belong to a certain form of philosophy about which I don't know very much. But nevertheless they have certain values as concepts towards which one wants to strive, and then one hopes that in the pursuit of that particular kind of an aim that gradually I will learn more. And particularly when I could become free from a subjective mind, that then the objectivity of my mind, under the guidance of that 'I' which is free from myself, and although interested in me, then will be able, at the proper time, to tell me, my personality, what to do. So that then, under that kind of an influence, gradually that what is personality will be purged of the different things which now are not needed any longer, and that a shifting of one's point of gravity, that what really determines the place of where I live, can be shifted over to a different form of living higher, I call it, closer to the understanding of everything which is eternal, closer to His Endlessness, closer to even the wish to understand the voice of God, or the development of a conscience, a real conscience, or the development of certain forms of objective morality,

All of that of course, as aims that one has--we are far away. But they come, they are there. They kind of enlighten one. They shine on one. They impress one. They give ^{one} a certain desire to become something different, very much like the Sun can give that kind of ^a heat and light for one, and then the wish that one would like to go towards the Sun. It is that what I had in mind in the beginning. A person has to be interested in that possibility as a development, so that for that he is willing to do some work, because it has become worthwhile for him to understand that what he is, is not at all complete.

So when one Works, one becomes aware of that what one is, and the behavior of the body, I say movements--it's a little easier--gestures, I know, one makes them without any form of consciousness, quite definitely habitual; many times because it happens to be the way I happen to live, the way I want to explain things whenever I talk about certain things. My hands or my arms will take on certain positions. I will catch myself many, many times, even in

retrospect, of having behaved in a certain way, and without any particular wish on my part, ~~it~~ just happened to be that way. It is that kind of thing that one brings gradually more and more to the foreground and the realization that one must come to, how mechanical a man is, how terribly he is bound, and how he cannot help to be the way he is. When one starts to understand that, that men must be the way they are, that it is, you might say, pre-ordained, that he is bound by the way he has been brought up, and that the way he now behaves is a result of the way he has been brought up, that if he were brought up in the sense of being objective, or at least if certain concepts of that kind could have been implanted in him in early youth, or perhaps could have remained in existence when he was still unspoiled as a little child, it would have been marvelous for a man. But apparently these conditions on Earth don't exist. And they are because Earth is what Earth is. And like it or not, it is far better to know that that is the condition instead of fooling ourselves, and thinking it is different.

Work with your movements. Work as you walk. Try to Work when you speak. Change your tone of voice, try to become aware of it. Your gestures and postures--whatever it is. Sometimes a day, consider, that is, become aware, if you can, of the way your face expresses certain moods, certain thoughts or feelings, certain forms of behavior which become then sometimes quite expressive on one's face but, nevertheless, might be nothing else but an automatic form of behavior. One becomes aware of them, at the time then it is difficult to accept them the way they are. And I always will want to explain why they are that way. And of course, as soon as explanations come in, as soon as there is a rationalization or a justification, I'm functioning again with my ordinary mind, trying to avoid all kind of ridicule on the part of other people, or to try to be liked by others, or to hope that someone will consider me a little bit better, perhaps, than I am. We're only interested in truth about oneself. Whatever that is, that I will accept it, that I can accept, and that I dare to live with it. And at such times that I'm not interested in any form of justification. That that what I am I accept

and even in accordance with ordinary rules of ordinary morality may be quite bad, that I will say I am that, and I wish to know that I am that. When I dare to make such statements, I make statements which I don't make in ordinary life, and for that reason, anyone who wishes to Work on himself has to be extremely honest, not only serious. Seriousness will produce a feeling that one wishes to Work, but honesty will give one the sense of discriminating of that what is an objective recording and a subjective interpretation.

You understand now, after all this long rigamarole about Work, what is to be done. I simply mention it as--again, as a perspective where it belongs, so that it gives a certain purpose way up and a daily purpose in connection and in correspondence with that. And I now try, in a very feeble and a small way, very, very infantile, very much like crawling, because it is an unknown and it is practically non-existent. You might say it is like an idea which is only gestating and still has to be born. That there is something in me that I hope, that if there is that wish that something out of my mind could be transferred into another form, and ultimately reach understanding, that then my mind could become clearer. Having the understanding, that I also hope that gradually, out of that understanding, there will be an effect on the functioning of my mind itself, and more and more change-over into an objective possibility.

All right?

Larry Weinberg: Mr. Nyland, I would appreciate it very much if you would speak a little bit about purifying the emotions and...

MR. NYLAND: Larry, I don't think I want to. I just now talked about what to do for Work. When one considers the body as the expression form of either feeling, or emotion or that what is a thought, and that the activity of the body--the behavior forms we talked about--are instigated by that what I feel and that what I think, then of course it is logical that if I become objective, or, let's say, almost immune to that what is my body as behavior, then ~~that~~ ^{then} it might be possible that, seeing that what is, I will be able to

trace the source of why it is. So that logically, if I keep on observing myself physically, that I will be led logically to the fact that it is caused by an emotional state. This time I will reach the emotion, not through ^{the intellect and not} ~~any~~ ^{any} use of an emotional kind of a feeling trying to describe ~~it~~, but I will reach it through an objective road. And then I can expect that that what I ^{feel} ~~see~~ as emotion will be pure. You see, it is necessary first to develop that what is objective and ~~free~~ ^{free} from all kind of interpretations. Otherwise what is it (~~the cause of impure~~) (that I call) pure? The impurity is exactly caused by all kinds of subjective elements.

Larry: I was thinking about it in terms of some things you've said on some other tapes about building an atmosphere of certain people close to you, which allows...

MR. NYLAND: This ^{one can} ~~has to~~ do with ordinary life. One doesn't have to be objective about that. If I have good kind of feelings toward someone, I can surely assume that somehow or other they will reach the other person, if they are strong enough. The purity, even if it is 90% pure, may be already enough to carry it. I must know how to do ~~it~~ ^{that}. And sometimes I say it only goes as far as my own atmosphere. Then of course there's no question about anyone living as he is, living partly in his own atmosphere, that sometimes the atmospheres can touch each other. How can I prepare for something that I want to send by someone? I make it as pure as I can. But you see it is not a relationship towards something that I can tap, with which I'm in contact of an objective kind. Because if I could understand that, it would not be necessary for that kind of objectivity as matter--matter of a certain kind, even to send it. It would be there. So that the thought of purity, regarding objectivity, is already at that moment in the thought of someone else, provided they, also, are objective. What good would it do if I could send something that is so pure for someone who can not even receive it? But it is necessary to learn in ordinary life how to purify as much as I can by introducing certain elements which will take away one's identification.

So you see, in that way if (we want) a purification process is like a

process of simply evaporation and condensing. That then gradually out of this particular kind of activity, that I keep on making it smaller in quantity but purer in essence, that I will finally, after five times distillation, I will have a quintessence of my existence. This I can still do in ordinary life. I can reduce my feeling to a minimum, but make it purer by eliminating the extraneous thoughts or feelings which don't belong to it. If I want to send it and I want to be successful in sending it, and efficient, of course I will have to use a certain means and a medium which belongs to--not to this Earth because there's too much friction.

Go ahead and be what you can be, as pure as you think you can be. Try to become free from--if you want purity in your feelings--from that what you would call selfish. Try to imagine what it is for someone else to receive from you the best feelings and the best thoughts, having in mind that you would like to give it for the purpose of the other person to use it properly. And that, in that sense, you then try to create in your thoughts or in your feelings conditions in which the other person can grow. It eliminates, at such a time, of course, any kind of a desire that you do it in order to be recognized. It also eliminates that when you're not recognized you would be angry, and it also eliminates even the sense for yourself that you can be proud of having sent it. But when it is purely, now, for the other person, you eliminate yourself and you become the channel. And if afterwards there is that kind of a recognition that you've done it unselfishly--you'll be in seventh heaven. This is the attempt, but for that it is not necessary to be awake. This is what I would call--it's a highly developed ethical human being, with a certain form of morality which is extremely sensitive. But it need not be pure in the sense of real/purity of 100%. That, if one (*objective*) it, as I said before--it is not necessary to even send; it happens to be. It is. Because that meaning of purity isn't the same as omnipresence.

So will we leave it at that? Everybody now ought to know what it is to Work. And now if you have really any guts, you will try it. Yes, I mean that. Because if you don't try it you're not worth very much. All you are

then is a little bit of a sponge soaking up a little bit of data and perhaps enjoying it. But you don't squeeze the sponge. This you have to do. To some extent, you might say, you're under that kind of an obligation. How much you can do depends on the realization of what you really are. And as long as you are still satisfied with the way you live, the way you are, the way you happen to be, as long as there is no particular qualms about that, or no wonder, or no particular desire to search or to find out, or no particular questioning that perhaps it might be quite different, and that really if you were interested in the reality of your own existence, that then it is necessary for you really to dig and not to be afraid too much, and to have a real desire of adventure regarding yourself. ^{AND THEN AFTERWARDS PERHAPS BE ABLE} what am I? And after that: how do I exist? That's very important for a man if he wants to become a man.

Goodnight everybody.

END TAPE

transcription:

proof: Jessica Haim 5/11/76

rough: Alan Albright

Proof: T. Chyten

to solve the question: why am I? why do I exist?